









*T*HE emblem above incorporates the wreath-crowned cross that surmounts the memorial tablet in the Chaplains Memorial Building, headquarters of the General Commission on Chaplains and Armed Forces Personnel . . . . On this handsome bronze tablet (see page 29) are inscribed the names of the 134 chaplains who lost their lives in the two World Wars, and for whom their churches purchased, and set apart as a memorial, the building that houses the tablet . . . . It is hoped that this emblem of sacrifice and victory will become the widely recognized symbol of the General Commission.

# the Chaplain

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We Need the "Men of the Chapel" *by*  
*James S. Griffes*



America's Religious Revival: Asset or  
Liability? *by* *William E. Hordern*



The Preaching of Phillips Brooks *by*  
*James McGraw*

What Happened to the Sermon? *by*  
*Dwight E. Stevenson*



With Chaplains in Europe



Two New Leaders for the General Com-  
mission

AUGUST 1957

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The Chaplain is published bimonthly by The General Commission on Chaplains and Armed Forces Personnel, an official cooperative agency representing 37 denominations (with a total membership of more than 30 million) in a liaison capacity with the federal government in matters affecting (1) the chaplaincy of the Armed Forces and the Veterans Administration and (2) the moral and religious welfare of Armed Forces personnel.

Subscription rates to civilians and chaplains not on active duty:  
\$2.00 a year (6 issues); 35c a copy

# the Chaplain

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August 1957

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*All scripture quotations, unless otherwise designated,  
are from the Revised Standard Version of the Bible.*

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Member of The Associated Church Press



## AT YOUR SERVICE

### Materials

If you can use posters in connection with your Chapel or Chapel Center, you can multiply their usefulness by getting "Eraso" posters, which are guaranteed reusable over 150 times. Write your message on; then wipe it off.

Three varieties would seem to be useful to chaplains: an all-purpose poster, an announcements poster, and an activities calendar for two weeks or for a month. All are done with professional art and color. The calendar is 24"x36" (\$3.00 ea.); the others are 14"x22" (\$1.50 ea.).

"Eraso" pencils come in seven colors at 20¢ ea. (\$1.95 a doz.). "Eraso" cleaner comes at 75¢ a bottle.

Order from The Program Aids Company, Inc., 550 Fifth Ave., N.Y.C.

### Films

The editor of *Pulpit Digest* is enthusiastic about a new Guidance Filmstrip series that would seem to be useful to chaplains with a program for teen-age dependents. The titles include "Going Steady?" "Understanding Myself," "Manners Mean More Fun," "Parents Are People, Too," etc. Each film has an Illustrated Teaching Guide.

Though retailing at \$6.50 ea., the series of nine can be bought for \$30 from Dr. Lowell Adams, 353 Fourth Ave., N.Y. 10.

### Publications

A splendid booklet for your hospital ministry has now appeared in a new, enlarged edition. It is *The Divine Physician: Devotions for the Sick* by William B. Ward. There are 28 beautifully conceived devotions (morning and evening for two

weeks) prefaced by "Your Minister and You" and the 23rd Psalm and concluded by "Thanksgiving for Recovery" and the Doxology. The attractively designed light-green paper cover seems to say, "Pick me up"; and the superb layout says, "Read me." A worthy gift for the sick at 75¢ ea. (\$7.50 a doz., \$55.00 a hundred).

Order from John Knox Press, Box 1176, Richmond, Va.

Special professional discounts are offered the clergy on the standard book *Sex Without Fear*, about which the *Journal of the American Medical Association* says, "Recommended unreservedly." A book the minister can hand to those who come to him for advice. Extensively used by ministers of many denominations.

Single copy, \$3.00; 2 to 5 copies, \$2.00 per copy; 6 to 15 copies, \$1.80 per copy; 16 to 25 copies, \$1.50.

Order from Medical Research Press, 116 W. 14th St., N.Y. 11.

A new service for the blind begins with the Sept.-Oct. issue of *The Upper Room*, when the daily devotional guide will be available in Grade 2 Braille in addition to the Grade 1½, published since 1940. The new edition is easier to read. (An edition on Talking Book records is available also.)

Order from The Upper Room, 1908 Grand Ave., Nashville 5, Tenn.

In time for the Wesley Centennial, The Upper Room has published the pamphlet *Charles Wesley, Singer of the Evangelical Revival* by Elmer T. Clark. The cover bears a new memorial portrait of Charles Wesley, painted by Frank O. Salisbury. 15¢ ea., 10 for \$1.00. Order from address above.

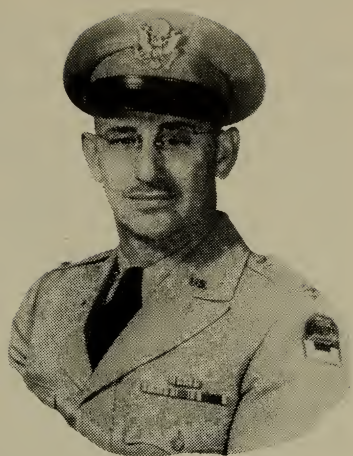
A clever leaflet ridiculing our tolerance of hard drinking is called *Old Scarecrow and the Cows*. \$1.25 per 100 from Tem-Press, 100 Maryland Ave., NE, Washington 2, D.C.



# *We Need The* **"MEN OF THE CHAPEL"**

By JAMES S. GRIFFES

*Chaplain (Major) USA, Vint Hill Farms Station  
Warrenton, Virginia*



IN HIS excellent discussion "Why Don't Protestants Attend Chapel?" in the February issue of *THE CHAPLAIN*, Chaplain Carl W. McGeehon writes: "Church attendance and church loyalty are ordinarily stimulated by an organization that welds the members together into a cohesive unity. Such an organization, . . . the local church, . . . gives a sense of 'belongingness.' In the military chapel situation there is no organization a man can join. He feels no sense of responsibility for the success or failure of the chapel program."

It is too true. And this is indeed one of the reasons why far too many service personnel, particularly those who have been in for a number of years, become negligent in their chapel attendance.

They have lost the sense of belonging. His suggestion of "affiliate membership" as a possible solution has possibilities along with some serious handicaps. The real interest of the chaplain is that the soldier become not only a better Christian but a better member of his denomination and home church. Any answer to the serious problem raised by Chaplain McGeehon must consider the church from which each man comes and the church to which he should return. I should like to see the proposition discussed in *THE CHAPLAIN*.

In the meantime, I should like to bring to the attention of chaplains a very practical solution to this problem which has been tried and found quite effective. I am speaking of the "Men of the

Chapel" program as it was formulated in USAREUR.

The Men of the Chapel program became a command-wide movement under the leadership of Chaplain Edwin L. Kirtley, who then was the USAREUR chaplain, and Chaplain John Rhea. The speed with which local chapters in unit and community chapels were organized and functioning, the enthusiastic leadership given it by officers and men, and its impact upon the work of the chaplains seem to prove that the Men of the Chapel program is a natural for men in the service.

The program gives Protestant men in the service, first, an answer to the need stated by Chaplain McGeehon. It gives men a new sense of "belonging." This is more important than we chaplains are sometimes aware of and is missed deeply by many young men away from their home churches for the first time.

A man in service, whether for a short period or for 20 years, tends to feel in relation to the service chapel and the religious program in camp and station much as the old hymn expressed it, "I am a pilgrim here"! The man is transient. The chaplain is transient. The congregation is transient. How difficult it is for an individual to feel as if he belonged to the church that meets in such a situation!

We have all experienced the difficulty of developing in our

military congregations the loyalties we have been used to in the civilian church. Our religious programs in the military service therefore suffer seriously, and many a man is lost to Christ and the church because of this unmet need. This is serious. For many a professional soldier, the service chapel is the only church he or his family knows during a critical period of life. For the young man caught up in this new world of the armed forces, the relations he establishes with the chapel and the chaplain will influence his religion and church relationships for the rest of his life.

It is imperative, therefore, that we find a means of creating within the members of our military congregations a sense of belonging. The Men of the Chapel and, parallel to it, the Women of the Chapel have been the most effective answer I have seen developed by chaplains anywhere.

The Men of the Chapel is also the best instrument I know of to bring men together into a working fellowship with Christ and the church on the military post or naval base. This bringing Christian men together in an organization of their own gives them a sense of fellowship with like-minded men on the local level, and of belonging to a purposeful Christian movement which is worthy of their loyalty. It offers them a creative partnership with the chaplain in the promotion of

the religious activities of a post and a channel through which men may express their Christian ideals, talents, and faith.

The serviceman needs this channel. The frustration suffered by multitudes of Christian young men coming into the service because of this lack has been tragic. A Christian needs to have the opportunity of expressing his Christian faith if it is not to wither and die. When he can get into an organization that he can support actively, such as the Men of the Chapel, he gains a new sense of discipleship and of value as a Christian.

THE Men of the Chapel program is just as valuable an instrument for the chaplain as it is for his men. Through its elected officers and executive committee it offers him a body of Christian men comparable to the Vestry, Session, Board of Deacons, or the like in a civilian church. No Protestant church could long prosper without such lay partnership in the leadership of the church. Neither can the Protestant movement in the service. The chaplain needs the leadership and loyalty of a group of men dedicated to the chapel program. In the elected officers of the Men of the Chapel he can find or develop a chapel council that can do mighty things for his religious program. They will help him maintain the Sun-

day school, search out leaders, support the choir, sponsor preaching missions, carry on a program of lay evangelism, promote chapel attendance, interest newcomers, and in many such ways promote the religious welfare of an entire community.

The Men of the Chapel program can also be a valuable organization through which the denominations can work with their young men in service. The program itself is ecumenical, but it would offer a channel of contact for local pastors and leaders in the denominational men's movements. Most pastors and laymen are conscientious about doing something for their young men called into military service but have met with considerable frustration over their inability to do so effectively.

When we had the late Dr. Wilbur La Roe, Jr., long a leader in the National Council of Presbyterian Men and in interdenominational Men's Work in Washington, D.C., as the speaker of our local Men of the Chapel, he was thrilled by its potentials. A few days later at a meeting of his church Session, he gave an enthusiastic report of his visit with us. Here were Christian young men in service organized in such a way that the Men of the Church could make a more vital contact than he had ever experienced before!

Local, area, and national church men's organizations, both



denominational and interdenominational, should see in this an answer to much of their feeling of frustration.

Coming back from Germany, I wondered if the program would work as successfully on posts in the ZI. I presented the idea to a small group of men who were leaders in the local chapel. They were interested but not too enthusiastic about its success.

"You will do well to get 25 men out to anything of this kind" was their opinion.

But we started to work on the idea, and it caught on. We had 43 men out for the first dinner meeting, which we held in the NCO Mess. We had a top-notch Christian layman from Washington, D.C., as our speaker. At our next monthly dinner meeting we had 53 men attending. And for the next meeting the tickets went so fast the chairman had to call a halt to the sale because of lack of space in the dining room.

The great value of the program was not so much the number of men attending the monthly meetings but what happened between meetings and within the group. At the first meeting of the executive committee the officers suggested they sponsor an "Attend Chapel" campaign during Lent, and each week some young man was delegated to get up at the beginning of the training period and give a five-minute talk encouraging men to attend chapel.

At each succeeding meeting of the executive committee the chaplain could sense the growing concern, enthusiasm, and loyalty of the men toward the religious program because it was becoming *their* program, *their* chapel, *their* Christian community, *the church*.

Along with other chaplains who have had such a happy experience with the Men of the Chapel, I should like to see it become universally adopted by the Protestant chaplaincy. Indeed, I can visualize it becoming a dynamic force in the Protestant movement around the world if its inherent potentials are sufficiently utilized.

If this program, which has become a vital movement in Europe, could be promoted on an Army-wide or service-wide scale by Protestant chaplains, either through command channels or through the General Commission on Chaplains and Armed Forces Personnel, the effectiveness of the chaplaincy would increase mightily, the Protestant program on the military post and station could become a movement with banners flying, and we would be sending more young men back to their homes with a vision of their high calling in the Lord's work.

What do other chaplains think?



We are always complaining that our days are few, and acting as though there would be no end to them.

—SENECA

# America's Religious Revival:



## ASSET or LIABILITY?

By WILLIAM E. HORDERN

*Dr. Hordern goes in September to Garrett Biblical Institute, Evanston, Ill., as associate professor of systematic theology. Most recently professor of religion at Swarthmore College, Swarthmore, Pa., he has previously taught at Crozer Theological Seminary and Union Seminary, N.Y.*

FOR some time it has been apparent that the United States is undergoing a significant revival of religion. It is no longer necessary to prove this fact. It has been documented by several studies and is indicated by relevant statistics, and by the general prestige that religion holds today. There was never a time when religion stood so high in public esteem as now. In times of former religious revivals the proportion of disinterested and untouched was higher than it is today, and there was a more active anti-religious movement. No more can we talk about the "good old days" of religion; there are no days that "had it this good."

In the light of this situation, we would expect great rejoicing in church circles. But if it is easy to document the fact of a religious revival, it is equally easy to document a widespread attitude among religious leaders that the revival is not wholly an asset. Many religious periodicals, men as different as Reinhold Niebuhr and Billy Graham, and a host of church leaders have joined the chorus of complaints, which range from cynical disdain to doubts about the efficacy of the revival. Probably there are few congregations that have not heard at least one sermon criticizing the revival.

At this point the layman is likely to become bewildered. We can

imagine him saying, "Is it ever possible to please you ministers? When we did not go to church, you beat your pulpits and condemned our secularism and indifference. But now that we have listened to you and have flocked back to church, you now beat your pulpits and tell us that our last condition is worse than the first."

While we can sympathize with the layman, this is not necessarily proof that the clergy likes to think negatively. The Bible gives a precedent for this criticism. It contains very few condemnations of atheism or secularism. The great enemy is always idolatry—that is, false religion. Consequently, a revival of religion is not necessarily an asset to true Christianity.

What are the criticisms being made of our current religious revival?

The first charge is that the present revival is shallow. It consists of a vague religiosity rather than a return to the Christian faith. W. L. Miller has described the religion of the typical American as a "passionate belief in the Great Whatever." Juke boxes blare forth their songs about "The Man Upstairs"; and this, it is argued, is the real God of our current American religiosity. God appears to be a slightly senile but likable old gentleman who just has to forgive us, and who will reward us with success if we live by faith, hope, and charity. Marya

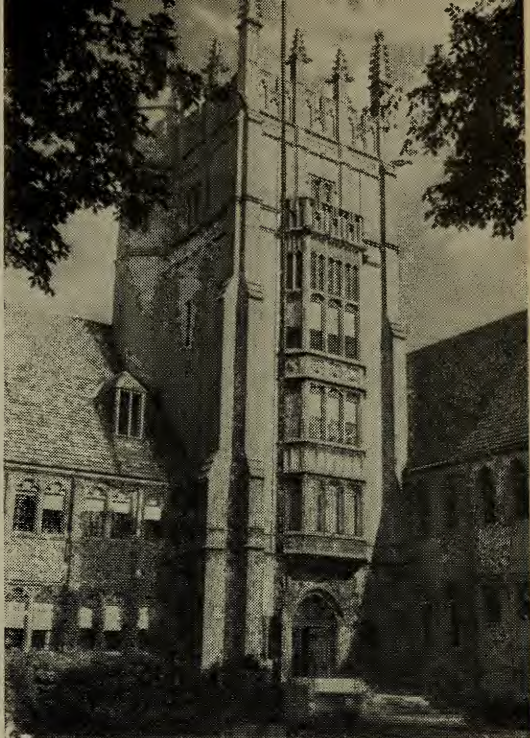
Mannes, writing about Graham Greene and wondering why he is not more popular in America, suggested that it was because he is such a complicated and unhappy Christian. We want our religion straight—"cheerful nuns, devout prizefighters, happy miracles." We do not wish to plumb life to the depths and wrestle in agony with its meaning.

A second criticism is that our religiosity is a selfish pursuit. We have no intention of losing our lives in order that we may find them again. Why should we? We are being offered a religion that promises to save our lives without losing a thing. If we will just offer a few prayers before our business deals, or wear a mustard seed, or learn to quote a few passages of Scripture, we can have the best of this world and the next too. We shall receive peace of mind, business success, victory in sports, popularity with people. In short, we expect religion to give us everything that, in a non-religious frame of mind, we wanted. Advertisements tell us, "Go to church and leave your cares." It is not mentioned that if we go to church we may receive new cares—the kind that Luther found in the monastery, or the kind that drove Jesus to sweat blood in Gethsemane. Did "all the light of sacred story gather round that head sublime" so that we could make profits in business, be popular, and leave our cares in church?



The third charge against the revival is that it is a worship of "The American Way of Life." The religion that the biblical prophets condemned was a cultural religion, the exaltation of a particular people in a religious framework. There is much to indicate that we have in America precisely the kind of folk religion that the prophets condemned. We speak about "this country under God," but we never mean "this country under the judgment of God." What we really mean is that "God is on our side." A recent popular song emphasized "the Bible on the table and the flag upon the wall." God is thus identified with our nation so that, instead of trying to find God's will, we assume that our will is God's.

The fourth criticism is that despite the impressive gains of religion there has been no corresponding gain in national morality. If statistics show a rise in religion, they also show for the same years a rise in juvenile delinquency, crime in general, the accident tolls on our highways, and the facts revealed in the Kinsey reports. There is little in our political life or in our foreign policy to show that we have become a more Christian nation. There has been a dismaying failure of the revival in religion to meet the racial problem. The religious revival has come, but the moral revival has lagged behind.



"Theology has been revived in our age," says the author, "and has rediscovered the power and depth of the gospel."

Dr. Hordern will teach theology this year at Garrett Biblical Institute, seen above.

If the first three criticisms are valid, this is what we should expect. A shallow religion, accepted for selfish reasons and used to sanction our way of life, is not likely to disturb our moral habits or to move us to do God's will.

So we have a religious revival. But many of our religious leaders are unhappy about it. We have seen their reasons. What can we conclude?

First, we must concede the truth in the criticisms. If we simply shout "Hallelujah" over our encouraging statistics, we shall be fooling ourselves. George Bernard

Shaw reminded us that most people get inoculated with a mild form of Christianity and thus become immune to the real thing. Many have been so inoculated in our day.

In the second place, we must not ignore the opportunity that the church has today. An audience has appeared that is willing to listen to religion. I do not see how anyone who believes that God acts in history can doubt that the hand of God has been working in the revival. This is not to overlook its shortcomings, but it is to emphasize its potential. The old secular philosophies have failed, and men are looking for something to take their place. What they have is still inadequate, but the fact that they are looking offers a remarkable opportunity. It will be a tragedy if the church fails to use it.

Moreover, all is not as black as the critics would make it appear. If there is much that is shallow in the revival, there is also depth. Theology has been revived in our age and has rediscovered the power and depth of the gospel, although there is still a gulf between theology and the masses who are going to church. Many laymen are seeking to deepen their spiritual life, as is revealed by the sales of books on theology and the attendance at religious retreats. Despite the fact that morality is lingering behind religion, there are some exciting develop-

ments in this area. It may turn out that the most important Christian development of the century occurred when Martin Luther King organized the Christian boycott of buses in Montgomery, Alabama. Here the power and relevance of the Christian ethic was displayed in a creative form. The moral revival is not as spectacular in size as the religious, but it is none the less real and vital.

Significant also is the increased interest in religion among intellectuals in general, and in the colleges in particular. America is often scornful of intellectuals, or "eggheads," as it calls them. But the fact remains that from our colleges come the leaders of tomorrow. They provide our teachers, our leaders of business and labor unions, our clergymen, men who will write the novels, plays, and newspapers, those who will become natural leaders in their communities. The men who will influence public opinion tomorrow are in college today. In a real sense, the question of how deep and permanent the revival will be depends upon what is happening in the colleges.

There is an upsurge in religious interest on the campuses. Not too many years ago it was taken almost for granted that a "religious intellectual" was a contradiction in terms. Christian parents hesitated to send their children to college for fear that their faith would be amputated, and it often was.





"There is an upsurge of religious interest on the campuses," says Hordern. He speaks from his own recent experience as professor of religion at Swarthmore College, a corner of whose campus is pictured above.

But the intellectual is finding his way back to religion. In fact, we are witnessing an interesting swing of the pendulum. Whereas a generation ago a child came from a religious home and lost his religion in college, today many a child from a nonreligious home comes to college and discovers religion. Frequently the reaction of parents is as violent as it was in the former generation. "What have you done to our children," they want to know, "filling their minds with this superstitious nonsense?"

Statistics of registration in classes in religion, chapel services, and Christian Associations present a most encouraging picture.

*Newsweek* magazine recently verified the general observation that religion is on the upswing in colleges.

But what of the quality of the revival in the colleges? Is it asset or liability? There is much that is asset. Many students are dissatisfied with the shallow elements of the religious revival in general. They want no simple or easy answers. They are prepared to dig into Kierkegaard, Niebuhr, Tillich, Barth, and other intellectual leaders of religion. They are deeply concerned with the question of who and what man is and what is his purpose on this earth.

However, we cannot be complacent over the fact that despite

the revival of religion, the undergraduates are still our largest group of unevangelized citizens. The number of students active in religion sounds impressive when compared with the figures of 20 or even 10 years ago, *but they still represent a minority!* Even *Newsweek's* optimistic report admitted that 61 per cent of college students rarely or never go to church. Although religion has a hearing on the campus that it did not have a few years ago, in their outlook the colleges are still usually humanistic and secular. The individual student who accepts religion has to swim against the stream to be religious. If our revival is to have permanent value, there is much more to be done on the campus.

The revival in the colleges has its liabilities also. Today's student is interested in theology, but he has little desire to study how religion may be applied to social problems. Religion is often sought as the answer to personal problems rather than as something to motivate a man to serve the world. In a study of colleges for the Hazen Foundation, Dr. Phillip Jacobs found that, while a majority of the students expressed a need for religion, it played no part in their choice of a vocation, and they saw no relevance of religion to the important choices they had to make in life. Thus Dr. Jacobs forecast that we are seeing the rise of "an essentially secular

(though nominally religious) culture." Religion does not affect the way the student lives his life.

Dr. Jacobs also found that the average student is "gloriously contented." This corresponds with my own observations. Ten years ago students were anxious, insecure, seeking a firm ground. That group called appropriately by the *New York Times* "the beaten generation" enthusiastically read Tillich and others who spoke about anxiety because that student generation was searching for "the courage to be." But today, as Dr. Jacobs found, students face the future with little fear or worry. If now they read Tillich, they do so with a puzzled look, and they ask, "What's this anxiety business he's always talking about?" They look forward to a future in which they will reap material rewards. Religion will probably be a part of that future, but it will not be a religion that disturbs or changes lives. Going to church will be a part of sinking into secure conformity with the mores of their culture.

The ironical part is that Dr. Jacobs found these same students predicting a major war in a dozen years. And yet they have no interest in international affairs, and their prediction does not change their optimistic hopes for their future. In other words, their optimism is based upon an unrealistic, irrational view of life. When I think of how much current reli-

gious literature is aimed at finding cures for anxiety, worry, and fear, I often long for something that can puncture the complacency of the modern student and drive a little fear and trembling into his heart.

Another problem is that the college student who does not fall into the general pattern of complacent conformity, but who is interested in religion, is *quite likely to be hostile to organized religion*. This situation is deplorable because the church needs precisely this younger generation, and these young people need the church if they are to have their religious concern deepened and broadened. There are many reasons for their rejection of the church. Partly it is pride. They do not see how they can fit into a church geared to the intellectual standards of "the butcher and the baker and the candlestick maker." Ironically, the

precise elements that seem to be winning multitudes to the church today are antagonizing these young people. Popular religion seems to them to be shallow, easy, and not sufficiently realistic. If the current religious revival is to dig deep roots and change the future, it will have to take more seriously the criticisms of these concerned young people.

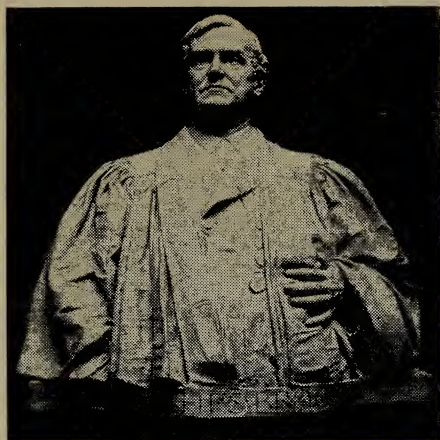
In conclusion, my thesis is simply this. The question "Is the revival of religion an asset or a liability?" is still to be answered. To a large part, it will be answered by whether or not our churches awaken in time to the crucial position of the college. Perhaps we have never had such an opportunity for religion in higher education. But the opportunity has its dangers. Only the best study and increased interest can turn this opportunity into an asset for religion.



Besides playing the organ and directing the music for her husband's chapel, Mrs. Frederick G. Nichols, wife of a chaplain assigned to U.S. Army Hospital, Munich, Germany, is active in the USAREUR Religious Retreat House Program at Berchtesgaden.

Mrs. Nichols has directed the music there for each annual convention of the Protestant Women of the Chapel; also, for the Sunday School Workers' Convention last year.





*The photograph above shows the bust of Phillips Brooks in Trinity Church, Boston. It is the work of the noted sculptor Daniel Chester French.*

I HAD rather hear you praised for holiness than for talent, though of course that is unspeakably precious when used in good service. But, my dear Philly, let no human praise make you proud, but be humble as the Master you serve, and never forget what an honor it is to be the servant of Christ."

So wrote a godly and devoted woman to her preacher son, a son whose strikingly attractive physique and uniquely appealing manner were winning for him popular acclaim such as few ministers had received in his generation. That son was Phillips Brooks.

It would not be accurate to at-

## *The Preaching*

tribute his popularity as a preacher to physique or manner, however. There would necessarily have been many factors that could explain the effectiveness of his preaching, and perhaps most of them were of greater importance than these. The inclination to magnify these traits of personality comes as a result of his own definition of preaching, which has been quoted by many authors of books on homiletics since he stated it in his lectures to Yale divinity students: "These are the elements of preaching—Truth and Personality." He insisted there must always be a proper balance between the two elements, and advised: "Let a man be a true preacher, really uttering the truth through his own personality, and it is strange how men will gather to listen to him."

Born in Boston on Dec. 13, 1835, he attended Adams School and Boston Latin School, and was graduated from Harvard College at the age of 20. After teaching a year in Boston Latin School, he attended the Protestant Episcopal Theological Seminary, Alexan-

By JAMES MCGRAW  
*Professor of Preaching and Pastoral Ministry  
Nazarene Theological Seminary, Kansas City, Missouri*

## of **PHILLIPS BROOKS**

dria, Virginia, where he was graduated in 1859. It was a year later that he was ordained in the Episcopal ministry, and he began preaching at the age of 23. His first pastorate was in the Church of the Holy Trinity in Philadelphia, which pastorate he held three years. He spent a year abroad, then became rector of Trinity Church in Boston in 1869. It was here that he became prominently known, and it was here that he accomplished his most fruitful ministry. With the exception of his trips abroad and his occasional lectureships in Harvard, he served this parish until his election as bishop of Massachusetts two years before his death in 1893. Thirty-four of his 58 years were spent in preaching, and his preaching remains an example that 20th-century pastors and evangelists may well strive to follow.

Phillips Brooks possessed what might be called a "strong character." A. W. Thorold, the English bishop of Winchester, described him as "strong, fearless, tender, eloquent, incapable of

meanness, blazing with indignation at all kinds of wrong." Reserved yet cheerful, he impressed all who knew him with his quiet strength of spirit.

One who traveled with him abroad said later that he was perennially cheerful. He was not often alone, yet he seemed hungry for human affection. He never married; yet he said of himself that, although his life was one of the happiest, he considered that the mistake of his life was not to have married. He missed the companionship of a wife and the experience of enjoying his family and children.

Brooks was deeply conscientious, not only in his dealings with others, but in his attitude toward himself. He observed great neatness in his dress but avoided every badge of his calling in the way he dressed. He would not allow himself to be photographed in his clerical garb because he considered it too sacred. He was conscientious in the way he answered his correspondence, answering letters so promptly that his friends hesitated to write him for fear of

adding to his burden. He was conscientious in entering every door of opportunity that opened to him. He once declared that he had never declined any invitation to preach unless he was prevented by a previous invitation or by illness.

He had the soul of a poet, and often wrote the poetry he quoted in his sermons. A reading of his published manuscripts reveals frequent quotations of poetry. Not many people associate him with the famous Christmas carol "O Little Town of Bethlehem," which he wrote in 1868, largely because of his love for children. His organist, Lewis Redner, urged him to write a carol, and he agreed, with the provision that Redner should write the music.

Unusual in his day was the work he did in parish calling. He spent much of every afternoon in calling, and once stated at a meeting of clergy where preaching was extolled and pastoral calling deprecated, "I would like to do nothing but make pastoral calls and meet the people. Indeed, if I did not, I could not preach!" Doubtless his personality and experience with life affected his preaching at least equally as much as his brilliant intellect and thorough preparation.

Congregations were often amazed at the preaching of Phillips Brooks, which was so unlike any preaching they had heard before. The old, familiar gospel

story was there, but his delivery was different and his words were stripped of the old clichés, the usual conventionalities, and the threadbare expressions. There was a unique combination of scholarly dignity with folksy simplicity. His preaching was at the same time profound and simple—profound in thought but simple in language.

Biographer DeWolfe Howe claims that the same sermon Brooks might preach at Wellesley College he could also preach at Concord State Prison. His secret seems to have been in his method of using timeless, eternal truths in his messages yet illustrating and applying them in the light of events in the lives of his listeners. He knew their needs, and he understood their problems. This made his preaching meaningful for those who heard him.

Brooks's thorough preaching preparation was made possible by his gift of rapid reading. He could take in a page of printed material in a very small amount of time. His home was filled with books—and where there were no books, there were pictures. The ability to read rapidly, coupled with an active imagination and keen memory, enriched and freshened his ministry.

Without plagiarism, he was able to use what he learned. It is said that someone asked Charles Lamb where he got the material for one of his essays, and he replied, "I





*Photo by Samuel Chamberlain, 5 Tucker St.  
Marblehead, Mass.*

Hundreds of people going up and down Huntingdon Avenue every day stop to look at this famous statue of Phillips Brooks, the work of Daniel Chester French. It was erected by "the citizens of Boston," who raised so much money for the statue that there is a "Phillips Brooks Memorial Statue Fund" provided by the money left over after the statue was erected. Income from this fund is used to keep the statue in good repair.

have said Phillips Brooks. He read widely, but he churned his own butter.

Brooks wrote every sermon out in full each week, and sometimes wrote also his Wednesday night lectures and his other addresses. He did not, however, read from the manuscript as his method of delivery. He had the ability to retain so much of what he had read and pondered that it was not necessary that he be bound to his manuscript.

He spoke extremely rapidly. Biographer William Lawrence says he plunged immediately into his delivery at full speed, and it was not easy for the audience to keep up with him. While the average preacher speaks at the rate of some 120 words per minute, Phillips Brooks spoke at the rate of from 190 to 215 words per minute!

He would announce his text in a rather quiet voice, sometimes too low to reach all corners of a large sanctuary. A gradual increase in volume accompanied the delivery of his sermons. The rate of speed in his delivery, however, remained just about as rapid from the beginning to the close.

A very remarkable clearness in enunciation, fortunately, diminished the difficulty of keeping pace with his extraordinary speed.

Edmund C. Jones, in a study of Brooks, points out that in his later ministry there was a depth of emotion that was not present at the beginning. There were many

milks three hundred cows for it; but the butter is mine!" So might



times that he showed visible signs of his own deep feelings while his words moved the emotions of his audience. The people who heard him seemed more deeply moved than they were in his earlier years, and seemed to want *him* rather than his eloquence or his gifts.

His sermons were largely topical in development, but some of them were textual. His introductions were always brief, and usually contextual in their content. Sometimes he used the background leading up to the text, and sometimes found his introduction in the text itself. Then, most often, his outline was the development of the topic he found there but not necessarily the material to be found within the text. The text itself was his "springboard" from which he leaped out into the treatment of the truth which was his message.

His conclusions were usually an application of the truth of his message. One feels moved even today after reading his sermons, although it is true that a written sermon seldom reveals half the actual spirit one feels when he hears it preached.

One of his best-known sermons is entitled "The Fire and the Calf," in which he uses the text in

Exodus 32:24: "So they gave it me; then I cast it into the fire, and there came out this calf." He shows, in his first point, what this statement of Aaron represents—it was a deliberate lie told by a man who was afraid to face the truth. His next point shows what this means—that Aaron was really deceiving himself more than anyone else, and that men today often blame their hands and not their hearts for the sins they have committed. Then his final point describes the cure: until a man takes the responsibility for his sins, he will be unable to find forgiveness!

Today there stands a statue of Phillips Brooks beside Trinity Church in Boston. (*See the photograph on page 17.*) One can see in the likeness of this saintly minister something of the dignity of his tall, six-foot-four-inch frame and his compassionate character. But behind the statue of the preacher there is another statue: the Christ he preached hovers behind and above him with his hand on his shoulder.

It is the Christ he exalted who made his preaching great, and it is that same Christ who wants to bless the ministry of all of us as we, like Phillips Brooks, give him the best of our service.

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*I* REMEMBER that when Christian teachers told me long ago that I must hate a bad man's actions but not the man, I used to think this a silly, straw-splitting distinction: how could you hate what a man did and not hate the man? But years later it occurred to me that there was one man to whom I had been doing this all my life—namely, myself.

—C. S. LEWIS, as quoted in *World Christian Digest*, England

# What Happened to the Sermon?



By DWIGHT E. STEVENSON

*Professor of Homiletics, The College of the Bible  
Lexington, Kentucky*

THE MINISTER had worked like a stevedore on his weekly sermon. He wrestled with the idea manfully until he really had an idea. He outlined and organized it rigorously. He wrote it painstakingly and rewrote it conscientiously. He read the manuscript over until he had it thoroughly in mind.

By this time he was intimately identified with that sermon. He believed in it. He was committed to it, and he looked forward with keen anticipation to the privilege of delivering it.

When Sunday morning came he could hardly wait for the church hour. He rushed to the church eagerly and sat patiently through

the "preliminaries" of the worship waiting for his turn.

At last he arose to deliver his masterpiece. But alas! Something had happened to his darling. It simply would not come out as he had planned it. Oh, the phrases were all there, the outline, all the words as he'd planned to say them; but this sermon that was such a live, athletic being in the study had entered the pulpit only to become a corpse, and there was none to do it reverence!

Delivery, which should have been an inspiring privilege, became a drudgery; and when it was over, the preacher, who had hoped for so much, left the pulpit discouraged and exhausted.

He remembered his teacher of preaching in the seminary saying: "Don't saunter into the pulpit on Sunday morning with an incomplete sermon—a few miscellaneous ideas loosely stuck together with illustrations. Put solid preparation back of that sermon. Think hard about it. Give your people 'something to get their teeth into.'" He had tried earnestly to put this into practice.

He remembered that a famous American preacher had put it this way: "For every minute in the pulpit, I try to spend one hour in study." That meant that a 25-minute sermon will rest upon the base of 25 hours of thoughtful study! In fact, he had been told there is hardly a fault of contemporary preaching that cannot be cured by a simple remedy—*more time in the study*.

All this was true and important; but, in the deepest sense, the minister must know that a true sermon can never be completed, either in the study or in the pulpit. In the very nature of the sermon, it must—if it is alive—come from the study unfinished, and unfinished from the pulpit it must go. All this the minister must understand and take into account.

But more specifically what had happened to the sermon?

1. He may have forgotten to locate the sermon where it really is to be found. He located it on paper—in the outline, and espe-

cially in the neatly typed manuscript. There, in ordered sentences, he had said exactly what he meant. If he could learn it well and deliver it just as he had written it, he thought, he would have a good sermon.

That is where he made his first mistake. The sermon is not on the paper. It is not even in the preacher. It is an electric spark that jumps from the preacher to the people in the living moment of delivery. It is conversation. It depends not only on preparation but also on communication. It requires of the preacher not only a vivid awareness of what he wants to say but an even more burning knowledge of why he needs to say it and a creative concern for, and empathic connection with, the people with whom he speaks.

Instead of this living force which flows between himself and his people, his sermon has become too individualistic. It is a solo performance. The people are needed, to be sure, but only as audience. They are not really integral to the sermon. And so it comes about that this sermon succeeds only for the preacher, in the study; but that it is no sermon at all where it is needed.

We can never know how other people will behave. And to trust ourselves to this changing sea of human emotions requires a sailor's courage. Yet that is precisely what we have to do.



Even the most polished sermon manuscript is not a sermon; it is only preparation. It can never be more than that. The sermon itself is a living spark that leaps in the creative interchange of thought from the minister to the people and back.

Thus, no matter what preparation a man may have made in the study, he comes into the pulpit with an unfinished sermon.

Yes, the first mistake that our friend made is that he forgot to locate the sermon where it was really to be found. But he also made another mistake.

**2. He may have tried to create a work of art.** Preaching, it is true, belongs more to the arts than to the sciences; but its end product is not a beautiful sermon to be hung up in the art gallery of the mind and admired for its technique. It is not designed to bring celebrity to the artist.

The secret motivations of a preacher can stray over into this mode of thinking so easily. Why does he preach? "To be seen of men" and praised by them. When he comes from the pulpit, he hungers for the approving word. He may even imagine himself eavesdropping on the conversations of his churchgoers: "Wasn't that sermon simply divine this morning?" "Yes, I think we have the most wonderful minister. I don't think any preacher in town can hold a candle to him."

Of course, he would never utter these daydreams aloud, nor even admit them to himself; but the fact remains that a preacher can become a self-conscious artist displaying his masterpiece and waiting for the applause.

The cure is to discover the sermon as *help* for people in need. If an analogy must be found, a sermon is closer to the tool shed than to the art gallery.

So much for two of the preacher's difficulties. He may have had another.

**3. He may have failed to keep the sermon alive.** It lived for him in the study until he wrote the last word of his manuscript—on a Friday or Saturday. But time has elapsed since then, and he has done nothing to make sure that the sermon is living on Sunday.

Actually, there are two phases to every true sermon—creation and resurrection. It has first to be created in the study; then it has to be raised from the dead on the first day of the week. This means that a preacher must take time to live his way back into that sermon on Sunday morning. I do not mean to master its outline and phrases merely, but to live himself into it—into its object and passion and into the moving reality of its truth.

This may take as much as two hours, but it is a kind of preparation that may not be by-passed. The object is to take a finished



sermon and make it again an incomplete, growing thing for the unpredictable moment of delivery.

Specific techniques for doing this are known and may be read from books, but more important than the techniques is the attitude of the preacher. Otherwise, what he has to say on Sunday morning will not be a sermon at all but only an obituary pronounced over a once-living idea; and his proper text will be, "Blessed are the dead who die in the Lord."

Jesus apparently thought of preaching as sowing seed. He could not tell at the time of the sowing how much of it would take root and how much of it would be lost. But he went ahead with the sowing in faith; for the word was living, there was fertile soil in the hearts of people, and the harvest would be plenteous.

The sermon at the time of its preaching is like the grain that sinks into the earth and dies, that the plant of Christian insight and of Christian living may spring up and bring forth abundantly. How

long will it be to the harvest? Growing seasons differ in different lives, and the growing time for some ideas is slower than others. It may be a day or a year, or a quarter of a century. But no sermon lives in and of itself; it lives only in the harvest.

What we have just said may seem to be addressed almost exclusively to preachers, *but that is only apparently true*. Actually we are *all* involved in preaching.

Do you go to church to hear or to listen? There is a difference; genuine listening is a very active business. Real preaching is "a co-operative dialogue" between preacher and people. Are you keeping up your end of the conversation? And when you depart from church, how do you think of the sermon you have just heard? Do you say, "Well, that's over and done with"? Actually the sermon is only begun, and whether it is ever completed does not now depend upon the preacher, for it is out of his hands. It depends on you.

## Special Appeal to *Christians*

IN commending to its member churches a statement on "Atomic Tests and Disarmament," the Central Committee of the World Council of Churches, meeting in New Haven, Conn., Aug. 5, addressed to "our Christian brethren" a special appeal that says in part:

"We know that a comprehensive program for disarmament must proceed by stages, and we realize how much depends upon the deepening of confidence between the nations. But we urge that as a first step governments conducting [nuclear] tests should forego them, at least for a trial period, either together or individually, in the hope that the others will do the same, a new confidence be born, and foundations be laid for reliable agreements."



## With Chaplains in Europe

The Editor Interviews  
MARION J. CREEGER

**I**T WAS MORE than "Hail and Farewell" when the Executive Secretary of the General Commission spent a fortnight this spring visiting chaplains in Europe. In spite of crowded schedules and rapid-fire experiences, the results of this consultation promise mutual, lasting benefit.

Flying by commercial airlines, Dr. Creeger landed at Prestwick, Edinburgh, London, Rome, Zü-

rich, Frankfurt, and Amsterdam before returning to the U.S.A. By meeting with chaplains in groups, he was able to see 150 of the 270 chaplains in Europe. Eight group meetings were arranged in England and Germany through the courtesy of Command Chaplain Harold Schulz, USAREUR, and Staff Chaplain John Linsley, USAFE.

After landing in Rome, Creeger visited our Navy chaplains in Naples.

Asked why he made this trip, Dr. Creeger replied: "I had several objectives:

"In the first place, I went to carry warm fraternal greetings from all churches of the General Commission to their chaplains in the European theater. I did this on formal instruction from the Commission. It was the first time in several years that such a visit had been made.

"And secondly, I wanted to re-

■ Air Force Chaplain Benjamin J. Shinn was filling to capacity the handsome modern chapel at Wiesbaden. Its Sunday school enrollment is about 1,000.



port to the chaplains the growing concern of the churches of the Commission to provide them with more varied and effective support. It is encouraging to see that these churches now recognize the ministry of military chaplains as not only important in itself but also strategic for their total life and outreach.

"Finally, I wanted to consult with chaplains on the field regarding the content of our two magazines, *THE CHAPLAIN* and *THE LINK*, and to ask their advice and help with problems of distribution."

"When you met with chaplains in groups," I asked, "what did you talk with them about?"

"I talked with them about the intention of the Commission to increase its services to chaplains, and I described the new structure of this general Protestant agency. In 1955 the Commission adopted a constitution which provides for two administrative departments—

the Department of Chaplaincy Services and the Department of Ministry to Armed Forces Personnel. In June of this year a top-flight man was secured to head the latter department. (*See page 30.*) Moreover, it is likely that the Commission will soon secure a full-time director for the other department, thereby multiplying its services to chaplains."

"Did the chaplains have helpful suggestions about the Commission's magazine program?"

"Indeed they did, and I want them to know that their suggestions will be implemented as soon as possible. In general, they liked the content of *THE CHAPLAIN* in its present form. Many felt that *THE LINK* should be increased somewhat in size and should move in the direction of becoming a kind of Protestant Digest. This idea is being explored within the means at our disposal."

"What about distribution?"

"The problems here are differ-





■ Beyond the Berchtesgaden Hof (right) mists were veiling the Watzmann in early May. Nearby, the 180th retreat had just closed, bringing the total attendance then at the USAREUR Retreat House to 24,846.

ent for the two magazines, but we discussed them pretty thoroughly. I found that many new chaplains are not familiar with *THE LINK*, since, unlike *THE CHAPLAIN*, it does not come to them unless they order it. I am concerned that the younger chaplains discover the potential of this Protestant journal designed especially for service personnel.

"*THE LINK*," said Creeger earnestly, "*is a real tool in support of the chaplain's ministry.*" But he added, "No tool will work unless you work it. And *THE LINK* cannot help unless you pick it up and use it. It is not enough to put it in a rack or on a table."

ASKED ABOUT his over-all impression of the trip, this devoted churchman answered: "I was impressed anew by the practical and ecumenical character of the chaplaincy. It is impossible to calculate the long-term influence of this experience in ecumenical Christian

worship and service upon the ecumenical movement in the Christian church. It is an influence that reaches out in less conspicuous ways than those of articulate church bodies; but it touches the lives of multitudes, crossing the lines of nations as well as denominations.

"Let me illustrate," he continued. "The American Church in The Hague is a symbol of this ecumenical influence. It grew out of the co-operation of Chaplain Van der Poel, of the Royal Netherlands Air Force, with an American chaplain who was stationed in The Hague following World War II and who had, as a collateral duty, the spiritual care of American civilian personnel in that city."

As we talked of The Hague, I learned that Dr. Creeger had preached at the American Church there May 5.

The following day, by invitation of Chaplain Van der Poel,



Creeger met with 15 of his 18 Protestant chaplains in a regular monthly conference at Amersfoort. These chaplains, he said, were eager to know more of the relation of American churches to the chaplaincy.

"There is no career chaplaincy in the Netherlands," Creeger stated. "Men serve 18 months, retaining their pastorates the while. The chaplain's family continues to live in the house provided by his church, and the pulpit is supplied until he returns. If he extends his term in the chaplaincy, however, then he must take himself out of the parish."

The Netherlands Air Force has a Retreat House with a continuous program resembling ours at Berchtesgaden. It is housed in an old mansion with a lovely little chapel nearby.

GRATITUDE to individual chaplains fell from Creeger's lips throughout his recollections. Deeply grateful to Chaplain Schulz and Chaplain Linsley, he expressed appreciation of many others also. Floyd S. Smith, staff chaplain of the Third Air Force, had been especially helpful to him in London. Albert C. Wildman, Northern Area Command chaplain in Germany, had met him at midnight to secure a hotel room for him in Frankfurt. Gerritt E. Mouw had been his escort in Wiesbaden. He expressed indebtedness to Wayne L. Hunter, who

is now Seventh Army chaplain; to Benjamin J. Shinn, who is filling to capacity the chapel at Wiesbaden; to J. A. Connett, another outstanding preacher with a big program at Frankfurt; and others.

Navy Chaplain C. W. Ackley entertained Dr. Creeger in Naples, where he preached at the chapel of the Naval Air Facility and visited Methodist and Congregational orphanages—Casa Materna and Casa Mia.

There was little time for sight-seeing; but a never-to-be-forgotten experience was the visit, with Chaplain Ackley, first to Pompeii and then to Assisi.

"The order here is important," says Creeger. "Really to understand Francis of Assisi, with his rigorous asceticism, you need to see him against the prior background of the utter paganism of Pompeii. Sometime I hope to express at some length the insight I gained and the conviction I received that *Pompeii and Assisi belong together.*"

Summing up the impact of the journey as a whole, Dr. Creeger declared: "I was greatly impressed by the scope, the variety, and the quality of the program our chaplains are carrying out in Europe, including the highly imaginative year-round program at the Retreat House in Berchtesgaden. These men are engaged in a ministry of very great importance and are doing it with more than ordinary effectiveness."



## THE SKIPPER IS A LADY

THE gala christening of a mission ship—*Morning Star VII*—must have set a record for uniqueness. The skipper was a lady missionary some 70 years of age. The champagne bottle shattered—only to anoint the ship's bow with cocoanut juice. Bright banners that flew from the rigging were improvised from dress goods. And the honorary captain of this brave vessel was an officer of the U.S. Navy.

It seems that in 1857 missionaries from Boston, Mass., arrived by their sailing vessel, *Morning Star I*, at the Marshall Islands in the Pacific Ocean. One hundred years later, on May 14, the newly acquired mission ship—the seventh to bear the same name—was christened at the U.S. Naval Station pier at Kwajalein.

The Rev. (Miss) Eleanor Wilson is skipper of the present vessel, as of the one it replaced. She perforce became captain when no man missionary was there to guide the ship's course. She practically taught herself navigation by the stars! A recent book, *The Lady Was a Skipper*, tells about this feat. Kwajalein people bought it in time for the celebration so Miss Wilson could autograph copies.

Seen above, left to right, are Captain W. C. Short, Jr., commanding officer of the Kwajalein Naval Station, marked as honorary captain by the *mara ma* (a straw-shell lei); Chaplain Arnold P. Spohn, who pronounced the benediction; Miss Wilson; Pastor Ned, who offered prayer in Marshallese; and his wife, who broke the bottle.

This century may go down in history as the "layman's century."

—Henry P. Van Dusen

# Layman Extraordinary: J. ARTHUR RANK

By ORMEROD GREENWOOD

*ONE of the most active laymen in England is J. Arthur Rank, famed motion-picture producer who teaches a Sunday-school class and often fills a pulpit. He has just been made a baron by Queen Elizabeth. It was with his help that the Methodist Television, Radio and Film Commission made the John Wesley movie in England.*

*"A modern fairy tale," Mr. Greenwood calls this man's life story. The following account is condensed from an article prepared by him for British Information Services.*

IN THE OLD fairy tales, with their enchanters, dragons, giants, and talking foxes, there is often a simple, honest, friendly lad (the youngest son of a miller, perhaps) who outsmarts all the

smart characters and comes through every ordeal just by being himself.

J. Arthur Rank is that miller's son. The facts of his life could be told in the good old way.

## YOUNGEST OF SEVEN SONS

"There was once a miller, and he had seven sons"—the correct opening and the lucky number. "And this miller owned a wind-mill, which could grind one and a half sacks of meal in an hour when the wind blew." This, in fact, was the beginning of Joseph Rank ("Old Joe"), who died in 1943 one of the richest men in England.

And it happened like this: "Now this miller had a youngest son, who was set to sweep the floor of the mill and carry sacks of meal." (Strict fact, vouched for by J. Arthur Rank himself; for "Old Joe" was of the old school, who did not believe in too much education.)

"Now the miller grew old; and his youngest son had already reached middle life when he came to his father and said, 'Father, I am going into a strange country.'

"'Don't!' said the old miller. 'You'll lose every bit of reputation you've got.'

"'I'll take that risk,' the son said, and set out on his journey."

Such, very nearly, was the conversation between Joseph Rank (aged 79) and Joseph Arthur Rank (aged 45) when in the year



1933 the son decided to go into films.

But in this modern fairy tale one thing doesn't fit: the motive. The youngest son did not go out to seek his fortune—he already had it. Nor did he go in search of a beautiful princess—he was happily married. Nor was he bitten with the wanderlust. Until he was 48 he never left his country—and then to attend a church conference.

#### HIS MOTIVE

To find the motive, we have to leave fairy tale and turn to the 11th chapter of Hebrews. The youngest son went out led by faith. Hear what he once told the *London Methodist Recorder*:

If I could relate to you some of my various adventures and experiences in the larger film world, you would not only be astonished, but it would, I think, be as plain to you as it is to me that I was being led by God.

How did this adventure start which put the miller's son in charge of a caravan of artists and involved him in financial deals so big they became a matter of Government concern?

It began with Sunday-school work, as he told Dr. W. E. Sangster recently:

I dearly wanted to get good religion into the lads and girls. Not everybody has the gift of telling a story well. I doubt if I have it myself.

One day it occurred to me that if I could show them the story in a moving picture, it would make a deeper and more lasting impression than all my talk.

Yet there is a story told by his biographer, Alan Wood, that is more picturesque (if less discreet) than Mr. Rank's own summary. It was after church one Sunday that Rank, walking in his garden with a friend, burst out: "I have just been listening to 40 minutes of drivell!" And it was while he was shooting the preacher down in flames that the idea of using religious films was born.

#### FILMS IN THE SERVICE OF THE CHURCHES

But when Rank tried out the religious films available, he found that they were drivell too. So he was forced to think of making his own; and step by step, from the day when he went out to buy a projector for his own church, he became within 10 years the biggest force in British pictures, ruling an empire valued at \$150 million.

Mr. Rank still keeps his interest in religious films. Some are ambitious productions like *John Wesley*; some are brilliantly original, like Mary Field's series "2000 Years Ago." Ambitious or not, they have brought films into the service of the churches.

Mr. Rank would feel it worth creating an empire just for that.



## Two NEW LEADERS the

Dr. LAWRENCE P. FITZGERALD

*Director of the Department of Ministry  
to Armed Forces Personnel, and Editor of  
THE LINK*

A FRIENDLY Texan with long experience in youth work has accepted the challenge of corraling the program resources of many Protestant churches and hitching them where chaplains will find them handy for their ministry. This was the job cut out by the Commission in 1955 when it set up the Department of Ministry to Armed Forces Personnel.

For this department, an Advisory Board was drawn from youth leaders of many denominations. "Larry" Fitzgerald served on this board as chairman before coming to his present post.

As director of the department, Larry is responsible for its magazine *THE LINK*, which he hopes to increase in size and usefulness to members of the Armed Forces.

In all these duties, Dr. Fitzgerald will be carrying forward

work begun by Joseph C. Dana. Joe left the Commission last fall to join the faculty of Blackburn College, Carlinville, Ill.

The new director is a graduate of Hardin-Simmons University, Abilene, Tex. (B.A. 1928; D.D. 1953), and Southern Baptist Theological Seminary, Louisville, Ky. (Th.M. 1933). He taught at Hardin-Simmons and did graduate work at the University of Texas and Yale before going into the pastorate in Missouri.

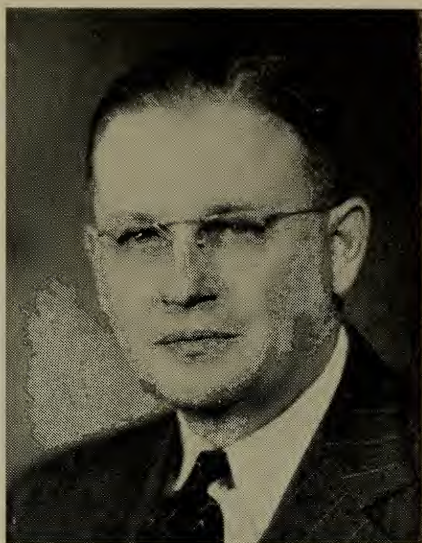
A chaplain during World War II, Larry was connected with the 50th Field Hospital in the European theater of operations.

From 1946 until coming to his present position, Dr. Fitzgerald was Director of Youth Publications for the American Baptist Publication Society in Philadelphia.

# for General Commission

Bishop REUBEN H. MUELLER

*Chairman of the General Commission  
on Chaplains and Armed Forces  
Personnel*



THE NEW chairman of the General Commission is resident bishop of the West Central Area of the Evangelical United Brethren Church. Bishop Mueller has long been a member of the Commission; and during the biennium 1955-57 he was one of its two vice-chairmen, the other being the Rt. Rev. Henry I. Louttit, of the Protestant Episcopal Church.

Bishop Mueller was elected chairman at the annual meeting in April, when the Commission celebrated the 40th anniversary of its founding. He succeeded Dr. Fred S. Buschmeyer, an executive of the Congregational Christian Churches, who was recently elected an assistant general secretary of the National Council of Churches and director of its Washington office.

The son of a minister, Dr.

Mueller was born in St. Paul, Minn. He is a graduate of North Central College, Naperville, Ill. (A.B. 1919; LL.D. 1953), and the Evangelical Theological Seminary in Naperville (B.D. 1926). He received a D.D. in 1937 from Westmar College, LeMars, Iowa.

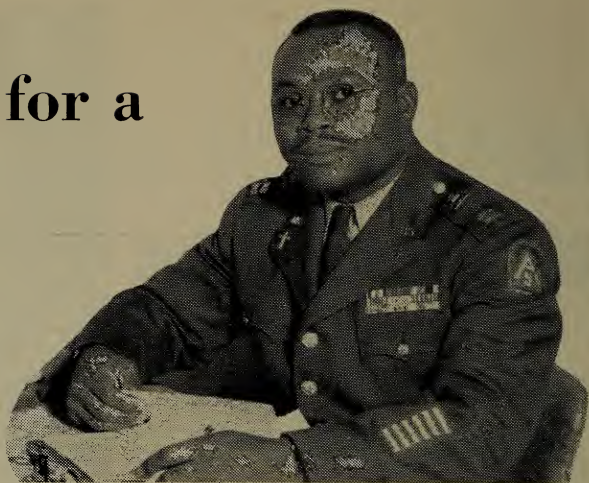
The Muellers have one daughter, Mrs. Armin C. Hoesch, who is a missionary in Nigeria, Africa.

Bishop Mueller served as pastor of churches in Minneapolis, South Bend, and Indianapolis before becoming a conference superintendent in 1937. Since then he has held many executive posts.

At present he is a vice-president of the National Council of Churches, vice-chairman of the World Council of Christian Education, and a member of the U.S. Conference of the World Council of Churches.



# Director for a Chapel Center



U.S. Army Photograph

FORT EUSTIS, Va.—“home of the Transportation Corps”—has an outstanding director for its Chapel Center program. In March 1957 the directorship of the Center, which had previously been handled by the Post Chaplain, was assigned to Methodist Chaplain (Maj.) George W. Williams, pictured above.

The activities of the Center are carried on now in a variety of buildings, but plans for FY 1959 include construction of a Post Chapel with a Chapel Center Annex.

A combat veteran, the new director has served and traveled in Europe, the Far East, and the “lands of the Bible”—a far journey from his birthplace in Sumter, S.C.

With a B.A. from Claflin University, Orangeburg, S.C., and a B.D. from Gammon Theological

Seminary, Atlanta, Ga., Williams joined the Chaplain Corps in 1942. Integrated into the Regular Army in 1947, he was selected for *Who's Who in Colored America* (7th ed.), 1950.

Chaplain Williams was selected for the Heroic Hall of Honor for daring action in hazardous tasks in Korea. He wears a Silver Star, a Bronze Star, and eight battle stars.

As director of the Chapel Center, Williams supervises such activities as Post Sunday School, Chapel Center Library, Protestant Youth Fellowship, Youth Choirs, Religious Drama Club, and Daily Vacation Bible School.

Chaplain Williams' devotion to his work and his methods of dealing with and advising military people have gained for him the esteem and confidence of all to whom he has offered his services.

## REVIEWS

*Christian Ethics* by GEORGIA HARKNESS. Abingdon 1957. 240 pp. \$3.75.

The announcement of a new book by Georgia Harkness is always good news. Those of us who have followed the writings of this brilliant theologian have delighted in the reading of each new book that has come from her pen, and have found great clarity and wisdom in her writings. This book on Christian ethics, like the others, demonstrates the author's grasp of the heritage of the Christian church and her ability to write simply and directly.

Miss Harkness explains her temerity in putting forth another book on Christian ethics in the midst of the plethora of such books by pointing to the particular frame of reference from which she writes. Many ethicists write from the point of view of moral philosophy or of biblical theology, she says, but these are not satisfactory foundations of Christian ethics. The one adequate foundation of Christian ethics is the picture we have of Jesus in the Synoptic Gospels. Christian ethics is "the systematic study of the way of life set forth by Jesus Christ, applied to the daily demands and decisions of our personal and social existence."

The book is divided into two distinct parts:

In the first part Miss Harkness describes her point of view and her

basic procedure. Having set forth the frame of reference as rooted in Jesus of Nazareth, she very properly goes to the Old Testament for the background out of which Jesus came, and then to the New Testament for the teachings of Jesus and for the practice of the early church. She describes the basic characteristics of his ethical teachings, the relationship of his eschatology to his ethics, the relation of the gospel to the law, and the relation of the Kingdom to the Christian community.

The second half of the book deals with specific contemporary problems—marriage and the family, economic life, race, conscience and the state, war and peace, and culture.

Both parts of the book are exceedingly helpful. Part I is a singularly clear analysis of the factors involved in a study of the ethical teachings of Jesus and would assist anyone who wanted to avoid the superficial proof-texting that continues to plague us. The chapters in Part II on concrete problems are straightforward and honest, and anyone who desires help in thinking through the obligation of the Christian living in today's world would do well to read here.

Two major questions concern the reviewer of this book: First, is it true that Christian ethics should be rooted in the picture of Jesus of Nazareth given in the Synoptic Gospels? Is there not a firmer basis of ethics in the creative and redemp-

tive work of God, and the transforming power of Jesus Christ which enables man to respond to God? Second, has Miss Harkness in the second part of her book actually developed her treatment of these contemporary problems on the basis of the ethical teachings of Jesus as she set out to do? Or has she not in actuality presented a better ethical practice than her theory of ethics affords?

With regard to the first of these questions, let me say that while it is true that we must always think of Jesus as the great example and teacher, he is not primarily example and teacher. He is primarily Saviour and Lord. While we may recognize that in him we do have our only pattern of the Christian life, nevertheless the life of the Christian is not fundamentally a copy of the life of his Lord and cannot be. The Christian life is not imitation primarily, but fruit of the Spirit. The possibility of new life comes to a man from his union with Christ, from his dying to self and rising in Christ Jesus. The dynamic of the new life is the love of Christ. Thus man is not called upon to love primarily in imitation of the love of Christ. He is enabled to love because he has himself been taken hold of and transformed by the love of Christ. The teaching and example of Jesus are secondary to his work of redemption. They serve as revelation of the nature of God and as pointer to what the Christian life may become when one has given his allegiance to God through Christ. They nowhere come to man as law. The one command or law is to love God and man, and this law is in the nature of an announcement of the

love of God made known in Christ and a call to man to let the love of God take hold of him and set him free to love.

With regard to the second of these questions, it is apparent at once that Miss Harkness actually does draw on a great deal more than the teaching and example of Jesus for her treatment of these problems of contemporary life. Her chapters here are not simply a study and analysis of the words of Jesus and of his own behavior with regard to marriage and economics and the like. Actually she analyzes the sociological and psychological factors involved, looks back at what the philosophers have said, consults contemporary theologians and the writings of the Christian church through the years, and brings together whatever she can in her attempt to arrive at the Christian solution to these problems.

All of this is to the good. For while the mainspring of Christian behavior is the Christian's relation to God as revealed to us in the life and death and resurrection of Jesus Christ, and it is only through his redemptive power that the Christian has the capacity even to desire the well-being of his fellow men above his own, nevertheless it will call for all the wisdom of moral philosophy and the Christian church, for the insights of the natural sciences and the sciences of man, to know how the concern for the neighbor will best be expressed in this complex world in which we live. All of this Miss Harkness has drawn upon almost intuitively, and ethical practice belies ethical theory.

As a result, her application of theory is better than her theory, and her practical chapters offer valuable



assistance to one who is seeking the Christian way of life.

—RACHEL HENDERLITE, *Professor of Applied Christianity and Christian Nurture. General Assembly's Training School for Lay Workers, Richmond, Va.*

*Saint Peter* by JOHN LOWE. Oxford 1956. 65 pp. \$2.50. (Winslow Memorial Foundation Lectures, General Theological Seminary in New York, 1955.)

This little book presents a delightfully refreshing and impartial scholarly treatment of Peter. It should be considered, along with Oscar Cullmann's *Peter*, to which it is indebted, as basic to a study of the Apostle. In three lectures the author considers "Peter the Apostle," "Peter the Martyr," and "The Primacy of Peter."

A careful study of the 180 or so passages in the New Testament which refer to Peter was evidently the basis for the first chapter. While the author does not drag his laboratory into the lectures, he does reveal a discriminating use of Scripture. He rightly rejects II Peter as contributing little to the discussion, and I Peter is put to one side in favor of Peter's speeches in Acts as indicating the sort of thing Peter might have said. The Gospels, of course, furnish the primary source of information.

Of paramount interest in the first chapter is Dr. Lowe's development of Peter as holding first rank among the twelve apostles—a position which, as Bultmann concluded on the ground of the rivalry of the "beloved disciple," may have been transferred to John at Peter's death. The attention given to Jesus' conferring upon

Simon the unusual name *Kephas* or *Petros*, meaning "Rock," is enriching.

Chapter II consists of a discussion of the early legends, records, liturgies, and archaeological explorations associating Peter with Rome. This chapter is less satisfying because of the indecisive nature of the material with which Dr. Lowe deals. His conclusions are as follows: The Roman Church was very likely founded by Christians from Jerusalem as a part of the Jewish-Christian mission enterprise; Liberius' statement that Peter's episcopate in Rome lasted 25 years (A.D. 30-55) is worthless; it is almost certain that Peter did go to Rome and was martyred there.

Dr. Lowe's third chapter grapples with the problem concerning in what sense one might speak of the "primacy" of Peter. His focus here is upon Matt. 16:18-19. The three major objections advanced against the authenticity of this passage are answered, though perhaps too hurriedly. For example, his easy dismissal of the traditional Reformed interpretations of the statement, "Thou art Peter, and upon this rock I will build my church," is a step that Anglican Lowe seems more ready to make than a spiritual descendent of Luther or Calvin.

Dr. Lowe's ultimate conclusions, however, are objective and sound. Peter's authority was one shared with the other Apostles. His primacy was of a limited duration and confined to Jerusalem. His uniqueness resides solely on Christ's designation of him as the foundation rock upon which the church was to be built; but "no one can take over Peter's function

as the Rock man," and "no one can inherit his apostolic commission."

—SAMUEL D. MALONEY, *Assistant Professor of Bible, Davidson College, Davidson, N.C.*

**Israel: Its Role in Civilization** ed. MOSHE DAVIS. Harper 1956. 338 pp. \$4.00.

Among many people there is profound respect for the Jewish people—their art, their music, their contributions to science, their prophetic literature. Among others there is deep-rooted anti-Semitism. Neither of these attitudes is adequate. What the Jew wants of the Gentile, and what the Gentile wants of the Jew, is what the New Testament refers to as *agape*, a term defined by a modern classicist as "a steady set of the will toward understanding." In the cultivation of that attitude these studies, in my opinion, are indispensable.

The book has four sections: (1) "The Role of Israel in the Modern World," (2) "What History Teaches," (3) "The New State," and (4) "America and Israel."

The 22 chapters are written by eminent scholars—some Jewish, some non-Jewish. They include such well-known writers as Louis Finkelstein, David Ben-Gurion, William F. Albright, Martin Buber, Abba Eban (ambassador of Israel to the United States).

There is one cautious and scholarly section on the Dead Sea Scrolls.

The range of the book is almost incredible. It covers the great turning points in Jewish history from the sixth and fifth centuries B.C.E. to the present crisis.

All is in clear, concise, easily grasped English.

"There is," writes Dr. Albright in Part II, "no other phenomenon in history quite so extraordinary" as the experience of the Jewish people. "It is utterly out of the question to seek a parallel."

The book rises above propaganda. It is the work of scholars who provide a deep understanding of these people who not only made history but wrote history in a peculiar way, seeing the hand of God therein. They realized, from the days of their great covenant, that "there is a history going on over our heads."

—SEAL THOMPSON, *Emeritus Professor of Biblical History and Literature, Wellesley College*

**Personality and Religion** by PAUL E. JOHNSON. Abingdon 1957. 284 pp. \$4.50.

This book seeks to answer the questions, "What does it mean psychologically and religiously to be a person?" and, "How does a person become whole through the resources of psychoreligious growth?"

The nature of personality and its relationship to religious growth is the problem under investigation. Four stages of life are discussed from the standpoint of four leading psychologists: Freud on infancy, Kurt Lewin on childhood, Harry Stack Sullivan on youth, and Gordon Allport on maturity. Each of these furnishes valuable insights for the understanding of personality, the author contends; but none takes into full account all the various aspects of personality. Hence he arrives at a dimensional view of personality which he designates "dynamic interpersonalism."

Dr. Johnson, professor of psy-

chology of religion at Boston University School of Theology, is quite as much at home in the field of psychology as of religion. In the earlier chapters he reads like a psychologist interested in religion. The closing chapters reveal the strongly Christian bias of one who is concerned to learn and reveal what psychology can contribute to our understanding of religious experience. In so doing he makes a significant development to the theory of the relationship of personality and religion.

This book makes for uneven reading. The exposition of Freudian theory, Lewin's topological psychology, Sullivan's intrapersonal relations, and Allport's personalistic theory requires close attention. Chapter-length biographical case studies, however, aptly illustrate the theory in a helpful manner.

*Personality and Religion* is in no sense a practical or "how-to-do-it" book on counseling. But for the chaplain who daily deals with people whose ultimate though inarticulate problem is to find meaning and order in life, this study provides insightful and helpful background.

—CARL W. MCGEEHON, *Chaplain (Maj.)*,  
USAF

***The Riches of His Grace*** by ROBERT MENZIES. James Clarke & Co., London, 1956. 175 pp. 10/6.

The name of Robert Menzies assures us that this volume of sermons will be an enlightening and deepening experience to read. Those who have read his *Magnet of the Heart* (Abingdon 1937) and *Fight the Good Fight* (Abingdon 1953) will find here the same quality of preaching that has characterized all of Dr.

Menzies' pulpit presentations. He is the rare combination of preacher and scholar whose singular insights into the meaning of the Christian faith are brought to bear upon the focal points of human need.

This book comprises 24 sermons which have to do with the great festivals of the Christian Year and with particular emphases upon spiritual growth in the Christian faith. Dr. Menzies' sermons are strongly biblical, well illustrated from the classics and personal experience, and with a fine evangelical thrust that calls for decision. This type of preaching represents the fruits of good reading, deep thinking, and a sensitive awareness of the needs of our secularized society.

No preacher can afford to miss this splendid book. It represents Scottish preaching at its best. (May be ordered from B. H. Blackwell, 48 Broad Street, Oxford, England, and paid through Bankers Trust Co., 16 Wall Street, N.Y.)

—DONALD MACLEOD, *Associate Professor of Homiletics, Princeton Theological Seminary*

***Life-Situation Preaching*** by CHARLES F. KEMP. Bethany 1956. 224 pp. \$3.00.

This book is designed to assist the preacher to relate his sermons more directly to the needs of his people. According to the author, a sermon that "finds its point of departure in a real, contemporary problem" is life-situation preaching.

After a helpful introduction by the author (who is pastor of the First Christian Church, Lincoln, Neb.), in which he shows the necessity of pastoral work to effective preaching,



there follows an anthology of sermons by 12 well-known preachers of today and yesterday. Each sermon is preceded by a brief statement giving the background of thought and experience of the man who preached the sermon.

The sermons chosen usually begin with a contemporary problem or question and end with a text from the Scriptures. Most of the material, however, between the problem and the text is "I-think" material (that is, drawn from the preacher's own experience or his knowledge of psychology and sociology) instead of being biblical either in source or direction.

Nevertheless, the man who is striving for greater relevance in his preaching will find the book quite stimulating.

—BEN LACY ROSE, *Professor of Homiletics, Union Theological Seminary, Richmond, Va.*

***World Communications: Press, Radio, Film, Television.*** 3rd ed. Columbia 1956. 264 pp. \$8.00.

In many areas of the world, "poverty of communication facilities deprives people of the opportunity to be fully informed."

These facilities of communication—press, radio, film, television—are shared unequally by nations and continents.

In Africa, Asia, and South America, the poverty in communication media accompanies illiteracy.

These above trends are cited in the latest edition of *World Communications*. The book was issued by UNESCO, which, through its publications and activities, probably has done more than any other single or-

ganization to stimulate teaching and research on international communication and comparative journalism. The first edition appeared in 1951.

In the intervening period, the world total of radio receivers increased rapidly. For the first time that number (257 million) surpassed the total number of daily copies of newspapers (255 million).

Radio receivers increased by 41 per cent, and daily press circulation rose 14 per cent.

The biggest gains of both press and radio developed in the economically less developed nations.

Peoples seeking a better life acquired more means of communication, which enabled them to know about other lands where the more fortunate used mass media and transportation to consolidate their benefits and grow more prosperous.

Television increased even swifter across the map of the globe. Total receivers tripled and reached 44 million sets. More than 130,000 permanent cinemas and mobile units provide viewers with entertainment, news, and information.

The movie still retains the leading role in international entertainment. Spectators equal one-tenth of the world's population each week.

This UNESCO publication emphasizes statistics. Section One is devoted to an analysis of the pattern of communication on the continents.

Beautiful, full-color, full-page pictographs compose Section Three. Continent by continent and country by country, they show daily newspaper circulation; newsprint producers and consumers; network of news agencies; radio's world-wide audience; distribution of radio trans-

mitters, major film producers, newsreels production and distribution, television; illiteracy by country; distribution of mass media; expanding world communications.

This reference work can help chaplains understand the cultural context in which they live, whether in the United States or at some overseas island or nation.

By visualizing mass media, they will understand better the political, economic, social, and religious conditions of peoples at home and abroad.

Chaplains will know when they must use face-to-face communication. They will know, also, the opportunities, limited in some places and extensive in others, for using the mass media.

This is the most important single, comprehensive source book in its field.

—JAMES W. CARTY, JR., *Religious News Editor*, The Nashville Tennessean

*The Writers' Conference Comes to You* by BENJAMIN P. BROWNE. Judson 1956. 424 pp. \$5.00.

Chaplains, not unlike other clergymen, have probably often felt the desire to reach larger audiences. Whatever the motivation, the desire to see one's name and writings in print is an itch of varying degrees of controllability that has bothered many of us. How to go about writing and later getting the script published poses the biggest problem.

For a number of summers the Christian Writers' and Editors' Conference has been held at Green Lake, Wis.; and many of us chaplains have wished we could attend the sessions.

The next best thing is this book by the director of these conferences, containing lectures given at these and other conferences by successful writers in most fields—with particular emphasis on almost every phase of writing by people interested in religious writing.

Fiction, feature articles, poetry, curriculum, and other specialized fields are all covered in a method that can be profitably studied by any would-be or already practicing writer. The emphasis throughout is on the "how" of effective writing and publishing.

It is surprising how comprehensive this book is and how helpful it could be to an aspiring writer who needs that little push of encouragement to get started.

—HERMAN J. KREGEL, *Chaplain (Lt. Col.)*, USA

## NOTES

by Elizabeth P. Lam

*The Book of Revelation* by J. B. PHILLIPS. Macmillan 1957. 50 pp. \$2.00.

This brings to completion the translation of the New Testament by J. B. Phillips. As he explains in the preface, he had been tempted to omit the translation of the Apocalypse. Both the oddities of the original Greek and the obscure symbolism and poetry of the content seemed to him too difficult to render into everyday English.

"Nevertheless," he says, "it soon became clear that, although the task was not the same as it had been in the other parts of the New Testament, it

could prove useful and even, in the true sense of that threadbare word, thrilling. For in this book the translator is carried into another dimension. He is carried, not into some never-never land of fancy, but into the ever-ever land of God's eternal Values and Judgments."

The division of the content into paragraphs and sections with descriptive captions helps the reader to follow the continuity of the three visions and to catch the religious purpose of the writer.

The translation is vivid and fresh, conveying the poetry and heightened emotion of the original text.

***The Protestant Way*** by KENNETH HAMILTON. Essential Books 1956. 264 pp. \$5.00.

*The Protestant Way*, according to the author, "is an essay in interpretation, trying to do a little spadework among the foundations of Christian theology and church life in order to justify the claim that there is such a thing as a distinctive 'Protestant way.'" He attempts on the one hand to distinguish Protestant from Roman Catholic thought and on the other to set forth Protestant ideas that will be meaningful to contemporary man.

In accomplishing both these aims he uses the concept of "dialogue" developed by Martin Buber and draws heavily on certain ideas of Paul Tillich, frankly admitting his indebtedness to both.

He contrasts the Protestant and Catholic views of reason and revelation; of the church; of faith and grace; of authority and freedom for the individual; and of morality, both personal and social.

There is little that is new or pene-

trating in the discursive discussion of these well-worn issues in spite of a labored effort to reinterpret them in terms of the "dialogue" between God and man and between man and man. The lucidity and profundity of Buber's concept—which so clearly comes out of his insight into human nature—is lacking in this volume. Perhaps if Hamilton had begun with a clear analysis of the concept of dialogue and its theological relevance, the entire volume would have had focus and unity.

In the closing two chapters, which have a relevance not present in the preceding pages, the author discusses what he aptly calls the "distressed areas" neglected by Protestantism: the secular ideologies of communism and psychoanalysis, and the secularism of modern culture. Both are rivals of Christianity. He concludes that the concept of "dialogue" points the way to recovery of values and theological unity among the various sects and denominations that make up Christendom.

***The Temple of Jerusalem*** by ANDRÉ PARROT. Philosophical 1955. 112 pp. \$2.75.

This is another valuable contribution to biblical archaeology. The author is curator-in-chief of the French National Museums, professor at the École du Louvre, and director of the Mari Archaeological Expedition.

His thorough knowledge of the architecture and history, as well as of the archaeological remains, is packed into this graphic and imaginative reconstruction of the first great sanctuary of Yahweh built by Solomon, of the more modest structure completed



by the returned exiles in 515 B.C., and of the grandiose temple of Jesus' day.

The concluding references to the Roman, Moslem, and Christian structures built in this holy area since the destruction of Herod's temple in A.D. 70 will be particularly interesting to the person who visits Jerusalem today.

***Learning Together in the Christian Fellowship*** by SARA LITTLE. John Knox 1956. 104 pp. \$1.25.

An excellent handbook. Sara Little has brought together in a most readable and usable form the findings of "group dynamics" for the use of Sunday-school teachers, advisers to young people's groups, or leaders of adult church organizations. Methods of group study and interaction within the group are illustrated by clear and interesting diagrams. The concluding bibliography and list of audio-visual aids are helpful for further study. A book of this kind is a "must" for anyone engaged in church work or chapel-center programs.

***Introducing Buddhism*** by KENNETH SCOTT LATOURETTE. Friendship 1956. 64 pp. 60¢.

Historical craftsmanship and photographs of contemporary Buddhist shrines and devotees make this an attractive, popular introduction to one of the world's great religions. Dr. Latourette, professor emeritus at Yale University, begins with the life of Gautama Buddha and the reasons for his break with primitive Hinduism. He gives a sympathetic sketch of the major religious teachings of the founder and the modifications of the faith as it spread after Buddha's

death from India to Ceylon, Burma, Thailand, and Cambodia, where it became the dominant religion, and eventually reached China, Korea, and Japan. It produced literature, a monastic organization, and a missionary movement which has had vitality for 2,000 years.

In Dr. Latourette's opinion, Buddhism has been declining in vitality and influence in the last 500 years and has ceased to spread geographically. Nonetheless, he points out that there is a contemporary revival of Buddhism in Burma and Thailand, where it is allied to nationalism; that its advocates in China have recently sponsored intellectual and humanistic influence; and that in Japan it is flourishing. He states: "It is a religious force in the lives of millions, nor does it give indication of early disappearance."

What, then, of its relation to Christianity? How effective are Christian missions in Buddhist countries? He concludes with a discussion of these questions.

***Cross and Crisis in Japan*** by CHARLES W. IGLEHART. Friendship 1957. 166 pp. \$2.50.

Although Christians constitute only one-half of one per cent of the population of Japan, Dr. Iglehart gives a glowing and at the same time realistic picture of the scope and significance of Christians and their activities in the changing life of Japan today. With unusual skill he depicts the ferment in Japan since the war and the opportunity which the tension within Japanese culture presents to Christian missionaries. It seems amazing that in a ten-year

period so much could be accomplished: the revival of life in the churches; the establishment of hospitals, schools, and a university; services to special groups such as students, women, prisoners, and lepers; and a new kind of partnership between the Japanese and Western Christians. Dr. Iglehart makes vivid the contagion and radiance of the faith which have made these developments a reality. The book will be of interest to Protestants of any denomination and particularly to those who are in Japan or have been there in recent years.

### Books Received

#### LIBRARY REFERENCE

*The World's Great Religions* by the editors of *Life*. Time, Inc., 1957. 310 pp. (10"x14"). \$13.50.

(The original *Life* series plus 160 pages of new material. Magnificent photography and art reproduction, with 190 pp. of full color and more than 175,000 words of lucid text.)

*Lands of the Bible: A Golden Historical Atlas* by SAMUEL TERRIEN. Simon & Schuster 1957. 97 pp. (10"x13"). \$3.95.

(A wonderful value for general or personal use—chapel library, Sunday-school classes, minister's study, living-room table. Beautiful and authoritative.)

#### THE SCRIPTURES

*Texts and Themes for the Christian Year* by PAUL E. HOLDCRAFT. Abingdon 1957. 96 pp. 90¢. Paper.

(Extremely useful for "priming the pump" and encouraging variety in preaching. The biblical texts and suggested sermon themes cover special days and occasions as well as the Christian Year.)

*The Layman Reads His Bible* by M. JACK SUGGS. Bethany 1957. 96 pp. \$1.50.

(Elementary but needed by most laymen. Dwight E. Stevenson says of this book: "Terse, clear, flowing, exceedingly easy to read.")

*Christians Together: Reflections on the Book of Acts* by MAURICE W. FOGLE. Bethany 1957. 160 pp. \$2.75.

(Wonderful "fodder" for preaching from the Acts. Strong on portrayal of personalities, modern applications, and missionary zeal.)

#### THE CHRISTIAN FAITH

*Man at His Best* by LEONARD COCHRAN. Abingdon 1957. 174 pp. \$2.50.

(Concerns "The Truth About Jesus" and "The Truth About Man." A challenge to follow One who *was* "Man at his best.")

*God and You* by WILLIAM M. HUNTER. Revell 1957. 159 pp. \$2.50.

(Sermonic discussions of "A Faith to Live By." This attempt to put the gospel into "plain talk," though often vigorous, lacks the structure that makes for clarity.)

#### Addresses of publishers whose books are reviewed above

ABINGDON PRESS, 810 Broadway, Nashville 2, Tenn.

THE BETHANY PRESS, Main P.O. Box 179, St. Louis 3, Mo.

COLUMBIA UNIVERSITY PRESS, 2960 Broadway, New York 27, N.Y.

ESSENTIAL BOOKS, INC., 16-00 Pollitt Drive, Fair Lawn, N.J.

FRIENDSHIP PRESS, 257 Fourth Ave., New York 10, N.Y.

HARPER & BROS., 49 E. 33rd St., New York 16, N.Y.

THE JUDSON PRESS, 1701 Chestnut St., Philadelphia 3, Pa.

JOHN KNOX PRESS, Box 1176, Richmond 9, Va.

THE MACMILLAN CO., 60 Fifth Ave., New York 11, N.Y.

OXFORD UNIVERSITY PRESS, 114 Fifth Ave., New York 11, N.Y.

PHILOSOPHICAL LIBRARY, 15 E. 40th St., New York 16, N.Y.

FLEMING H. REVELL CO., 316 Third Ave., Westwood, N.J.

SIMON & SCHUSTER, 630 Fifth Ave., Rockefeller Center, New York 20, N.Y.

TIME, INC., 9 Rockefeller Plaza, New York 20, N.Y.



# NEWS ROUNDUP

## CHAPLAINS

Three chaplains have been chosen as "consultants" for the first Faith and Order Study Conference to be held in North America. Sponsored by the World Council of Churches and taking as its theme "The Nature of the Unity We Seek," the conference will be held at Oberlin College in Ohio, Sept. 3-10. The chaplains so honored are Edwin L. Kirtley, USA; Roy E. Bishop, USN; and Charles W. Marteney, USAF.

A Chaplain of the Year Award was given July 7 to Arthur E. Mills, post chaplain at Fort Monroe, Va. Mills holds two Silver Stars for heroism and three Purple Hearts for battle wounds in World War II and Korea. The award is made each year by the D.C. Department of the Reserve Officers Association to an Army chaplain who "exemplifies in the fullest measure the matchless spirit" of the four Army chaplains who went down with the *Dorchester* in World War II.



Official U.S. Air Force Photo

At Headquarters of the Air Force ROTC, Maxwell Air Force Base, Ala., chaplains view the nation's map as a delineation of their parish. Chaplain Vernon O. Rogers (right) discusses a visit schedule to the nation's colleges and universities with his assistant, Chaplain Carl W. McGeehon (a frequent book reviewer for this magazine). Their job is to help develop the moral character of more than 100,000 college cadets in the U.S. who become 80 per cent of tomorrow's Air Force leaders.



In a somewhat unique experience, EUB Chaplain **Marlin D. Seiders**, USN, and his wife were both awarded graduate degrees in June by universities in Boston. The chaplain received the degree of Master of Theology from Harvard University, and his wife received the degree of Master of Education from Boston University.

Seiders, who was studying under the Navy's Postgraduate Study Program, has now been assigned to the Third Marine Division, Fleet Marine Force, in the Far East. Mrs. Seiders will be teaching in the National School District, San Diego.

**John H. Shilling**, USN, received an honorary D.D. in June from his alma mater, Taylor University, Upland, Ind. Chaplain Shilling, who holds an M.A. from the University of Michigan, recently completed a year's postgraduate study of psychology and psychiatry at Catholic University. His son, Lt. John D. Shilling, is on duty on the USS *Caiman*.

**Patrick J. Ryan**, Chief of Army Chaplains, on July 1 became Chairman of the Armed Forces Chaplains Board, succeeding **Charles I. Carpenter**.

**Joseph T. Kasel**, a former member of the staff of the Chief of Army Chaplains, has now been assigned to the Office of the Deputy Chief of Staff for Personnel. This is the first time a chaplain has been assigned to the General Staff. The increased emphasis on the Character Guidance Program has underscored the necessity for such a move.

Disciples Chaplain **Carl S. Ledbetter** has been named acting chief of chaplains, Headquarters Sixth U.S. Army, Presidio of San Francisco, Calif.

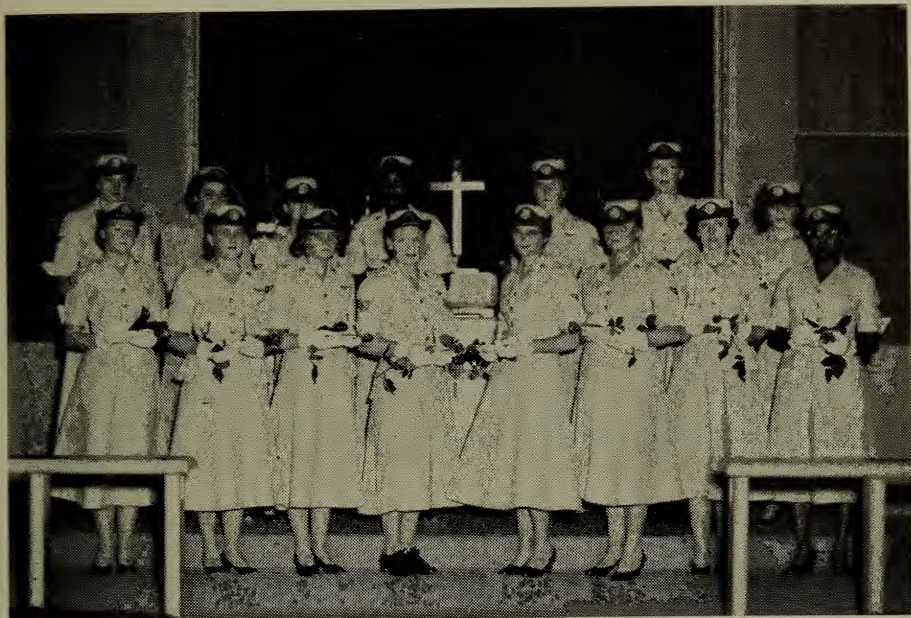
"Air Force Chapel of the Air" has become available, via kinescopes, to AF overseas units, including those as remote as the floating ice island within the Arctic Circle. Beginning with the July 14 program, the half-hour Protestant service is being kinescoped for 52 weeks. The films can now be used by the Armed Forces Television Network or shown on movie projectors.

For over a year chaplains assigned to the Office of the Chief of Air Force Chaplains have conducted this service over WTOP-TV, Washington.

Present and former chaplains were among those who addressed some 9,000 delegates to the international convention of the Young People's Luther League (an auxiliary of the Evangelical Lutheran Church) when they met last month in Missoula, Mont. Teen-age boys facing military service heard straight talk from **Charles I. Carpenter**, Chief of Air Force Chaplains; **Orlando Ingvaldstad, Jr.**, Bureau of Naval Personnel; **Bernt C. Opsal**, former Navy chaplain, now of Minneapolis; and **Maynard V. Midthun**, Lutheran pastor in Torrance, Calif., who, as an infantry sergeant, was elected "chaplain" by fellow GIs in a German prison camp during World War II.

**Jules Ballas** is the first minister of the Assembly of God to enter the Army Chaplains Corps from the West Coast. Chaplain **Dayton D. Drake** administered the oath of service in the Presidio of San Francisco Post Chapel on June 21.

"To be as close as possible to our men, the base chaplain and chaplains of the 98th and 307th Bomb Wings have inaugurated a Flight-Line Chapel at Lincoln Air Force Base, Neb. Built largely by volunteer labor,



Charter members of the newly formed Delta Chapter of Pi Chi Sigma, Protestant Chapel Society of the women in the U.S. Air Force, are shown in the pinning ceremony held recently in the Base Chapel of the 1608th Air Transport Wing, MATS, at Charleston, S.C. Each member was presented with a rose (the society flower) and a white Bible.

it is close to the working areas of the nearly 4,000 men of the two wings.

Tachikawa Air Force Base, Japan, reports that its Vacation Bible School this summer had a total enrollment of 517, with a staff of 64 teachers and helpers. The base chaplain is **Norris T. Morton**.

In the harbor at Kobe, Japan, **H. H. Hayes**, Protestant chaplain of the USS *Lexington*, recently welcomed aboard a group of visitors from the Chinese Presbyterian Church and Sunday School. They were accompanied by Dr. Wilfred McLaughlin, a missionary of the Presbyterian Church, U.S.

The third annual meeting of United Presbyterian Men, held this

spring at Green Lake, Wis., was addressed by Navy Chaplain **Franklin C. Black**.

## PERSONALITIES

**Douglas Horton**, dean of Harvard Divinity School, was elected chairman of the 79-member Faith and Order Commission of the World Council of Churches at its meeting which concluded July 25 at New Haven, Conn.

The new vice-chairman of the Commission is the Rt. Rev. **J. E. Lesslie Newbigin** of the Church of South India. Bishop Newbigin fills the place vacated by Dean Horton, who has served as vice-chairman since 1954.

Retiring chairman of the Commission is Archbishop **Y. T. Brilioth** of the Church of Sweden, who has been



closely connected with the movement for church unity since 1920.

**Roswell P. Barnes**, associate general secretary of the National Council of Churches, has been elected executive secretary of the U.S. Conference for the World Council of Churches, effective Jan. 1. He succeeds **Samuel McCrea Cavert**.

**Fred S. Buschmeyer**, recently elected assistant general secretary of the National Council of Churches and director of its Washington office, will assume his new duties in September.

He succeeds **Earl F. Adams**, who died last October.

**Dr. Buschmeyer**, an executive of the Congregational Christian Churches, was recently chairman of the General Commission on Chaplains and Armed Forces Personnel.

**Dr. and Mrs. David R. Mace** have been appointed field consultants for the International Missionary Council's Christian home and family life program. They will travel widely in the Far East and southeast Asia.

Born in Scotland, **Dr. Mace** has taught at **Drew University**, **Madison, N.J.**, since 1947.



*Official U.S. Navy Photo*

An Army Transportation Corps weasel with crevasse detector attached moves out from Little America V after being resupplied by helicopter. The Army marked a trail across 646 miles of a crevasse-infested area near the South Pole to permit the Navy to set up a station for International Geophysical Year scientists, crossing 36 treacherous crevasses on the 43-day out-bound trip.

Four booms are attached to a weasel—a jeep-sized, tracked Army vehicle. A current is passed through discs on each boom. The electrical flow is recorded, and when a fluctuation appears—danger—"Crevasse."





*Official U.S. Coast Guard Photo*

Officers and cadets of the U.S. Coast Guard Cadet Practice Squadron enjoyed a royal treat when Britain's Philip, the Duke of Edinburgh, boarded their training bark *Eagle* during a visit to London in July. Prince Philip is seen talking to three cadets. Flanking him are, Lt. J. D. Costello (left) and R. Adm. Frank R. Leamy, squadron commander and superintendent of the Academy at New London, Conn.

**G. Bromley Oxnam**, Methodist bishop of Washington, D.C., has been elected president-designate of the 80-member Council of Methodist Bishops to succeed **W. Angie Smith**, of Oklahoma, when his term expires in April 1958.

Representative **Brooks Hays** (D.-Ark.) is the newly elected president of the Southern Baptist Convention; and his pastor, **Clarence W. Cranford**, is president of the American Baptist Convention. Calvary Baptist Church, Washington, D.C., belongs to both conventions. Never before have these church bodies been headed by members of a single congregation. The legislator pledges himself to work actively to close the "historical cleavage" between the two conventions.

**Ernest C. Colwell**, vice-president and dean of faculties at Emory Uni-

versity, has been named president-elect of the Southern California School of Theology at Claremont. Dr. Colwell was formerly president of the University of Chicago, and before that dean of its divinity school.

**J. Edward Dirks** has been named President-elect of the San Francisco Theological Seminary, succeeding **Jesse H. Baird**, who headed the institution for 20 years. However, the seminary will be administered by a president's cabinet until Dr. Dirks completes his present work at Yale Divinity School, where since 1955, as associate professor of religion in higher education, he has been connected with the World's Student Christian Federation under a five-year grant from the Hazen Foundation.

**John B. Coburn**, dean of Trinity Cathedral, Newark, N.J., has been



*Official U.S. Navy Photo*

"Pioneering with Christ" was the attractive theme this summer of the Vacation Bible School at the U.S. Naval Air Station, Corpus Christi, Tex. Rustic ranch settings accentuated the theme in each assembly room. A surprise guest was "Ranger Jim," a popular KRIS-TV cowboy personality, who brought an ice-cream treat for the pupils on the last day of the school.

The daily mission offering of \$107.80 was given to the Navajo Health Fund.

The "Bar-None-Ranch" in the Primary Department was typical of this NAS Bible School. A bus came daily from the Naval Auxiliary Air Station, Cabaniss Field, 12 miles away, bringing six teachers and 55 pupils.

This largest school in the history of the station enrolled 381 boys and girls, with a staff of 58 volunteer workers. Average daily attendance for the 10-day school was 357.

named eighth dean of the Episcopal Theological School at Cambridge, Mass. He succeeds **Charles L. Taylor**, who resigned to become the first director of the American Association of Theological Schools.

**Stephen J. Wright**, formerly dean at Hampton Institute, has been elected president of Fisk University, Nashville, Tenn. He is the second Negro to head the institution.

**Robert S. Paul**, the British Congregational minister who since 1954 has been assistant director of the Ecumenical Institute at Celigny, Switzerland, has been appointed professor of church history at the Hartford Seminary Foundation in the U.S. (He wrote "Sacrifice and Sacrament" for the April 1956 issue of *THE CHAPLAIN*.)

**Lt. Col. Jessie T. Nicholas**, chief of the procurement division, logistics



section, Headquarters Second U.S. Army, left Fort George G. Meade this summer, after 15 years in the Army, to serve as a Christian minister at Wahiawa, Hawaii. His interest in entering the ministry began when he was with the Army in Japan after World War II. Ten years later he was ordained in the church in Larue County, Ky., where he had been baptized 40 years before.

A USAF Certificate of Appreciation was recently presented to **Richard L. Francis**, minister of the First Methodist Church, Flushing, N.Y., for his assistance in the USAF Protestant Preaching Mission at Keflavik, Iceland, April 1957.

The following deaths, occurring over the past six months, are of general concern to Christians: **Clarence E. Macartney**, pastor emeritus of the First Presbyterian Church, Pittsburgh, Pa., a former moderator of the Presbyterian Church, U.S.A., and a prolific author; Professor **Gilbert Murray**, of Oxford, probably the world's leading expert on ancient Greece; **Mrs. Albert Schweitzer**, wife of the famous medical missionary to Africa; **Florence Soper Booth**, widow of Bramwell Booth, second general of the Salvation Army; and **George David Henderson**, dean of the Divinity Faculty at the University of Aberdeen and 1955 moderator of the General Assembly of the Church of Scotland.

## EDUCATION

Increased interest in religion on the college campus has had the following results, according to the *Christian Century*: Two-thirds of all state universities in the U.S. now give academic credit for courses in religion; and next fall, for the first time, Yale University will offer undergraduates a major in religion.

About one-tenth of all U.S. seminary students, some 900, are expected to attend the Fourth National Triennial Conference of the **Interseminary Movement**, sponsored by the National Council of Churches and held at Oberlin College in Ohio, Aug. 27 to Sept. 1, 1957, immediately preceding the Faith and Order Study Conference.

Within the 10 years of India's independence, 14 new universities have been established in that country, according to *World Around Press*. This year has seen the founding of the 15th, the Sanskrit University at Kurukshetra in Punjab.

For the academic year 1957-58, **Union Seminary**, N.Y., will have visiting professors from India and Japan.

Bishop **Rajah B. Manikam**, of the Evangelical Lutheran Church in south India, a leader in the ecumenical movement there for 31 years, has been appointed **Harry Emerson Fosdick** visiting professor.

**Soichi Saito**, former national general secretary of the YMCA in Japan, will be the **Henry W. Luce** visiting professor of world Christianity.

**Princeton Seminary** has created a new chair of "Christianity and society."

Named as first incumbent of the chair is **Dr. Samuel W. Blizard**, now professor of sociology at Pennsylvania State University. Dr. Blizard will begin his duties at Princeton during the 1958-59 academic year.

Methodist-related **Meharry Medical College**, Nashville, Tenn., which annually graduates half the **Negro physicians** in the the U.S., has received a grant of \$1,200,000 from the Ford Foundation's \$90 million program to strengthen instruction in the nation's medical schools.



